2:Scott G-5 (1870's-1909)1910 AP1 Burma A P1
Burmese AP4
Upper Burma
Lower Burma
Europeans

Be 461 Be 461 181

down the river in the big rice-boat to one of the great milling towns. And so an uneventful life passes away: the greatest ambition to see the village boat successful at the Thadingyut races, and the village champion cock or buffalo triumphant over all others; the greatest desire to live peaceably with all men and observe the Ten Precepts; the greatest excitement the occasional visit of the English district officer, or the suspicion of a witch in that lonely house down by the spirit's pool on the creek. In Upper Burma formerly this quiet was more apt to be disturbed by the summoning of levies to serve in some special raid against audacious dacoits, or to make a demonstration against reiving mountaineers. If the myo-wun was a pious man, calls for enforced labour at digging tanks, building pagodas and monasteries, rest-houses and tazaungs, were likely to keep the villager a great deal more occupied than he cared for. There can be no doubt in any patriotic Burman's mind that the state of the people, regularly taxed though they be, under British rule, is infinitely happier than it was under their king, and all but the officials and their hangers-on longed for the day when the English flag was to float over all the land as far as Mogaung. There could be no hope for the country, where, even under a kindly king like Mindôn, ill-conditioned governors oppressed the populace with absolute impunity. Complaints were made, but his majesty could not venture to leave his palace for any great distance to inquire for himself, and gold easily dulled the senses of the highest minister round the golden throne. It is little wonder then that the people, kept perpetually in the lowest depths of poverty, were, if not actually dying out, certainly not increasing in numbers. There was nothing which so much indicated the popular feeling, and at the same time so irritated the Burmese Government, as the unceasing stream of emigrants to Lower Burma.

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Nevertheless, even in Independent territory the Burman preserved his light heart and buoyant disposition. No calamity is so overwhelming as to make him despond. Some years ago a large fire occurred in Mandalay, and spread with such terrible rapidity that the inhabitants of a whole quarter were unable to save anything but the clothes they

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651 transit dues, and so on, all imposed whenever the district offered an opportunity for them.

A fertile source of profit to the officials were the fees on law-suits and criminal cases, as well as on minor matters, [691] such as the settlement of petty quarrels, divorce suits, and the like, which did not require to be formally tried, but could be settled in the verandah of the thugyi's house over a cheroot or a fid of betel. At the beginning of the year, and on other great kadaw days, special sums had always to be wrung out of the people to furnish the presents required to be offered to the king by all the officials, from the myosa ● 653 downwards. *Corvées* and enforced duties of all kinds were frequent, and the men selected for such service could only get off by furnishing a substitute, or bribing the tithing man. The king or some great man wanted to build a pagoda, and orders were sent round to the various circles that they must furnish a regular supply of workers daily. The taik or myothugyi drew up a roster, and each man had to go and work for a certain number of days. If he failed to go he was triced up to a post or a tree and got a sound flogging. Similar forced duties were the protection of the frontier and the pursuit of dacoits. Such work was particularly detested, [702] for the men had to keep themselves supplied with food, or get their friends to bring it to them, and this was not always an easy matter. Besides such service might last an indefinite time.

651 Added to all the ordinary imposts were occasional extraordinary contributions to the Crown on the occasion of entering upon war, or upon other public emergencies. The Hlutdaw in Mandalay fixed the amount, and it was divided among the governors of districts. In 1798 a call of thirty-three rupees was made from every house in the country. It was two years before the collection was finished, and the result was six million rupees. But how much more the people paid is quite another thing. Very heavy calls were also made in 1827 to meet the first instalment of the indemnity due to the British after the treaty of Yandabo. The money was sent down at dead of night to the British Commissioners, and all the people were ordered to close their doors and remain inside that they might not see the national

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out to farmers, who were required not only to pay him his rent, but as a rule had also to supply the revenue demanded from the owner by the State. There was therefore no very enthusiastic bidding for his lands, but he always got a tenant somehow or other. It would have been a bad day for the village if no one came forward. Every man in the place would have been called upon to work for a certain period on the thugyi's paddy-fields. These have now been merged in the State lands.

The third class of arable estates consisted of the lands known as bhanda, treasury, or royal fields. These were the private property of the king, and were cultivated ordinarily by the outcast lamaing, crown predial slaves. Sometimes, however, the whole of the farmers in the neighbourhood were summoned by roster to do their one, or three, or five days' work, for which they received no payment; on the contrary, if they tried to escape they were tied up and received a dozen or two according to the humanity of the district governor. Near the capital, where oppression never was so gross as in the outlying provinces, the cultivators of the Lèdawgyi were frequently freed from all taxation but the payment of the family tax, and some even, as in the neighbourhood of Aungbinle, whose revenues were assigned by the king to the great Arakan pagoda, were let off even the ngwedaw. But these *corvées* were very irksome, for the payment of a little money would always ensure the omission of a name from the taikthugyi's list, and the work fell all the harder on the luckless remainder. The whole of the produce of the bhanda lands belonged of course to the king, unless where he had otherwise assigned it. What with revenue paid in kind and the crops of the Lèdawgyi, the king had granaries as vast as those which Joseph built for the king of Egypt. Mindôn Min drew from them to pay his soldiery, varying the monotony from time to time with pieces of rotten Manchester grey shirting. Offerings to the Sacred Order, of whom he daily fed several thousands, also served to keep the storehouses within reasonable bounds. Thibaw Min turned his grain into money with all possible expedition, and the money vanished with equal rapidity. The Lèdaw of course became State land on the Annexation.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
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68. WUT WITH IMAGES OF THE BUDDHA.

stars," the Burman says "countless as the temples of Pagán." The remains at Pagán are all ecclesiastical with the exception of the city gates and ramparts (No. 6). The temple enclosures are now ploughed, but no building is cleared nor is any of the old material utilised. The Pagán monuments are of brick laid in clay and generally lime-plastered. Many have been wrecked by treasure-hunters. A few of the principal temples only are kept in repair. Pagán is said to have been exhausted by the temple-building of its kings, who, besides exacting labour from their subjects, must have imported skilled labour. An old saying is "the temple is finished and the country is ruined." The temple remains occupy an area of several thousand acres, in many places with just room for roads between the walls of the enclosures. The style of the Pagán buildings is Indian. It has been suggested that the Hindu type of work and possibly Buddhism itself reached Pagán by way of Annam: the Mun or Peguan race, from whom the Burmans adopted Buddhism, having a language of Annam type. The great ruins at Angkor Wat, two hundred miles east of Bankok, have been compared to the ruins of Pagán. (See *Through the Buffer State*, by Surgeon-Major McGregor, 1896.) Such a route as this would help to account for certain features of Burman architecture foreign to India, the superposed roofs, and everted gable-ends. The Indian types may have reached Burma by this circuit as well as by the direct route.

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69. THADYA PAYA AT THATON.

The ancient temples of Pagán consist of brick corridors, one within the other, with vaulted pent roofs of masonry springing from the outer or lower wall to the inner or higher. The section of the vault is like that of a Gothic flying buttress. In the centre of all are colossal images